بسم الله الرحمن الرحيم

:::SHARH OF BULUGH AL MARAAM:::

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We were on Khushoo in salah

Book 2 Chapter 5 [Encouraging (The Muslim) to be Humble during Prayer page 92

-khushoo means you pray with humility

-and when you return from ruku'u all your back should be straight

We said one of the ways to have khushoo is to recite the dua after tashahhud

He taught Abu Bakr al-Siddeeq (may Allaah be pleased with him) to say, "Allaahumma innee zalamtu nafsi zulman katheeran, wa la yaghfir al-dhunooba illa anta, faghfir li maghfiratan min 'indaka warhamni innaka anta al-Ghafoor al-Raheem

(O Allaah, I have wronged myself very much, and no one can forgive sin but You. Grant me forgiveness from You and have mercy on me, for You are the All-Forgiving, Most Merciful)."

-this dua was taught by the prophet (*Sallallahu alayhi wa sallam*) to his best friend Abu Bakr

ARE WE ALLOWED TO MAKE A DUA AFTER SALAH?

I asked my shaikh and he said dua can be made anytime

-but if you do it after every salah it becomes a bid'ah
-because it appears you are adding to the salah

In some countries, they think if dua is not made after salah, the salah is not completed

-but this is an act of bid'ah
-you are allowed to do it sometimes and leave it off sometimes

Shaking hands with the brothers or sisters you prayed with

-after the salah is also an act of bid'ah

23. REMOVING GARMENTS, DECORATIONS AND PICTURES

Anas (may Allaah be pleased with him) said: " 'Aa'ishah had a decorated, colourful curtain which she used to cover the side of her house. The Prophet (*Sallallahu alayhi wa sallam*) said to her, 'Take it away from me, because its decorations keep distracting me when I pray.'"

(Reported by al-Bukhaari, Fath al-Baari, 10/391).

-the prophet (saw) asked A'isha to remove her curtain with decorations
-because it was distracting him

WHAT IF A MAN PRAYS IN A SHIRT WITH ANIMAL PICTURES?

IS THE SALAH ACCEPTED?

-No scholar said your salah is bautil
-but you have a sin for praying in that shirt

‘Aa’ishah (may Allaah be pleased with her) said: “The Prophet (*Sallallahu alayhi wa sallam*) stood up to pray wearing a chequered shirt, and he looked at the patterns in it. When he had finished his prayer, he said, “Take this shirt to Abu Jaham ibn Hudhayfah and bring me an anbajaani (a garment with no decorations or checks), because it distracted me when I was praying.” According to another report: “These checks distracted me.” According to another report: “He had a chequered shirt, which used to distract him whilst he was praying.”

(Reports in Saheeh Muslim, no. 556, part 3/391).

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked about the ruling on the prayer of one who prays in a garment on which are embroidered or printed images of animate beings.

He replied: If he is unaware, there is no sin on him, but if he knew (the ruling) then his prayer is valid but there is some sin involved, according to the more correct of the two scholarly rulings. Some scholars said that his prayer is invalid, because he has prayed in a garment that is haraam for him.

[from Majmoo’ Fataawa al-Shaykh Ibn ‘Uthaymeen (12/360)]

So 'uthaymeen said the salah is valid

-but other scholars say it is bautil
-the correct opinion is that of Uthaymeen because you didn't pray towards the picture
-the picture is a problem when the eye is visible

24. AVOID PRAYING WHEN FOOD IS READY

وله: عن عائشة -رضي الله عنها- قالت: سمعت رسول الله - صلى الله عليه وسلم - يقول: «لا صلاة بحضرة طعام، ولا هو يدافعه الأخبثان».

261. Narrated 'A'ishah (RAA): 'I heard the Messenger of Allah (*Sallallahu alayhi wa sallam*) say, "No one should pray when the food is served nor when one needs to answer the call of nature."

It is makrooh to pray when the food is ready

-because you will think about the food and you need to empty your heart of everything
-except Allah (swt)
-so you can’t be praying and thinking about food

25. AVOID PRAYING WHEN YOU NEED TO DEFECATE OR URINATE

-You can't be praying and thinking when the imam is going to be ready
-for you to rush to the toilet

وله: عن عائشة -رضي الله عنها- قالت: سمعت رسول الله - صلى الله عليه وسلم - يقول: «لا صلاة بحضرة طعام، ولا هو يدافعه الأخبثان».

261. Narrated 'A'ishah (RAA): 'I heard the Messenger of Allah (*Sallallahu alayhi wa sallam*) say, "No one should pray when the food is served nor when one needs to answer the call of nature."

26. AVOID TURNING AWAY IN SALAH

Allah (swt) doesn't like it when you turn away whilst in salah
-this means that you don't have your eye sight at the place of sajda

وعن جابر بن سمرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «لينتهين قوم يرفعون أبصارهم إلى السماء في الصلاة أو لا ترجع إليهم». رواه مسلم

260. Narrated Jabir bin Samurah (RAA): 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Those who raise their sight toward the sky during the prayer, should stop doing so, otherwise their sight will not return to them.'

[Related by Muslim]

The Prophet (*Sallallahu alayhi wa sallam*) forbade this; he said: “Do not pray behind one who is sleeping or one who is talking.”

(Reported by Abu Dawood, no. 694; Saheeh al-Jaami’, no. 375. He said, a hasan hadeeth).

- because one who is talking will distract the worshipper with his talk, and one who is sleeping may expose something that will distract the worshipper.

Al-Khattaabi (may Allaah have mercy on him) said: “As for praying behind people who are talking, al-Shaafa'i and Ahmad ibn Hanbal considered this to be makrooh, because their talk distracts the worshipper from his prayer.”

(‘Awn al-Ma’bood, 2/388).

Both of them are not allowed, and are detrimental to the reward for the prayer. The Messenger of Allaah (*Sallallahu alayhi wa sallam*) was asked about turning away during prayer, and he said: “It is something that Shaytaan steals from a person’s prayer.”

(Reported by al-Bukhaari, Kitaab al-Adhaan, Baab al-Iltifaat fi’l-Salaah).

The one who turns away with his heart or his eyes during prayer is like a man who is called by the ruler and made to stand before him, and when the ruler starts to address him, he turns away, looking to the right and the left, not listening to what the ruler is saying and not understanding a word of it, because his heart and mind are elsewhere. What does this man think the ruler will do to him?

The least that he deserves is that when he leaves the ruler, he is hated and no longer valued. One who prays like this is not equal to one who prays with the proper presence of mind, turning to Allaah in his prayer in such a way that he feels the greatness of the One before Whom he is standing, and he is filled with

fear and submission; he feels too shy before his Lord to turn to anyone else or to turn away. The difference between their prayers is as Hassaan ibn ‘Atiyah said: “The two men may be in one congregation, but the difference in virtue between them is as great as the distance between heaven and earth. One of them is turning with all his heart towards Allaah, whilst the other is negligent and forgetful.”

(Al-Waabil al-Sayib by Ibn al-Qayyim, Daar al-Bayaan, p. 36)
As for turning away for a genuine reason, this is OK.

Abu Dawood reported that Sahl ibn al-Hanzaliyyah said: “We started praying – Salaat al-Subh (Fajr) – and the Messenger of Allaah (*Sallallahu alayhi wa sallam*) was looking at the ravine.” Abu Dawood said: “He had sent a horseman at night to guard the ravine.” This is like when he carried Umaamah bint Abi’l-‘Aas, and when he opened the door for ‘Aa’ishah, and when he came down from the minbar whilst praying in order to teach them, and when he stepped back during Salaat al-Kusoof (prayer at the time of an eclipse), and when he grabbed and strangled the Shaytaan when he wanted to interrupt his prayer.

He also ordered that snakes and scorpions should be killed even during prayer, and a person who is praying should stop and even fight one who wants to pass in front of him whilst he is praying. He told women to clap during prayer [if they spot a mistake on the part of the imaam], and he used to wave or gesture to people who greeted him whilst he was praying. These and other actions may be done in cases of necessity, but if there is no necessity, then they are just idle gestures that cancel out khushoo’ and are therefore not allowed during prayer.

(Majmoo' al-Fataawa, 22/559)

-there are two types of turning away in salah
-the spiritual (turning away by your heart)
-and physically (turning your eye sight away)
-the scholars made an exception for a genuine reason
-you are allowed to open the door for someone if you are praying
-you are allowed to break the salah and answer to the call of your parents
-if the salah is sunnah
-if it is fard then it is haram

Are you allowed to pull someone back in the masjid to pray with you if you are late?

Sheikh Muhammad bin Saalih al-’Uthaymeen, may Allaah have mercy upon him, says:
“This issue has three circumstances: If a person comes and finds that the row is complete either he:

1: Prays by himself behind the row.

2: Pulls someone from that row to pray with him.

3: Proceeds and prays on the right side of the Imaam.

These three circumstances are when he enters into the prayer. The last instance is that he leaves off the prayer in congregation.

So what is the correct choice from these four circumstances?

We say that the correct one is that he prays alone by himself in the row along with the Imaam, i.e. along with the congregation.

This is because it is obligatory to pray in congregation and in a row, these two are obligatory. So if one of them drops -in this instance praying in the row- the other still remains which is praying in congregation.

So we say here; pray in congregation behind the row so that you can attain the merit of praying in congregation and standing in the row in this particular instance isn't mandatory upon you due to your incapability of doing it. And Allaah, glorified be He and Most High, has stated: "So fear Allaah as much as you are able."

[64:16]

What supports this is that the woman prays alone behind the row when there are no other women present with her because she doesn't have a legislated place in the men's row. So once her legislated place in the men's row is absent she prays by herself.

Therefore this man who comes to the masjid and the line is complete and he doesn't find any place to stand in the row, that obligation of standing in the row is lifted from him but the obligation of the congregation still remains so he should pray behind the row.

As for pulling someone back to pray with him, then this is unbefitting because there are three troubles included in this:

The first: **There will be an opening left in that row and this is in opposition to what the Messenger, may Allaah grant him peace and safety, ordered with from straightening the rows and filling in the gaps.**

The second: **Removing this man from a superior station to an inferior one and this is a type of injustice done to him.**

The third: **Causing him confusion in his prayer. Because this person who is praying when he is pulled from his place this is going to cause his heart to be disturbed and this is also a type of injustice done to him.**

The third instance is praying next to the Imaam and as we mentioned this is unbefitting. That is because the Imaam must be distinguished from those who are praying behind him regarding his place. Just as he is distinguished from them in relation to preceding them in speech and action in the prayer, making the takbeer before them, bowing before them, prostrating before them, etc. so it is a must that he be distinguished from them by his place.

This is the guidance of the Prophet, may Allaah grant him peace and safety that the Imaam precedes those praying behind him. And this is an apparent position that shows his distinguishment over them by way of him standing alone. So when someone stands with him this distinguishment is removed.

As for the fourth instance which is leaving off the prayer then this as well has no play whatsoever because praying in congregation is obligatory as well as lining up in rows and if one falls the other still remains.

[Source: Majmoo’ Fataawaa wa Rasaail 15/204]

-'Uthaymeen says you should pray by yourself when you come late
-because the woman prays alone when she has to pray by herself in the masjid
-Bin Baaz says you can pull someone back
-the correct opinion is that of Uthaymeen
-because this destroys the khusu of the person you pull

ARE YOU ALLOWED TO PRAY SALAH AND READ FROM THE MUSHAF?

Abu Hanifa does not allow it

Ibn Qudaamah (rh) said:

Ahmad said: There is nothing wrong will lead the people in praying qiyaam whilst looking at the Mus-haf. It was said to him: What about obligatory prayers? He said: I have not heard anything concerning that. Al-Qaadi said: It is makrooh in obligatory prayers, but there is nothing wrong with it in voluntary prayers if one has not memorized (Qur'aan), but if one has memorized Qur'aan then it is also makrooh. He said: Ahmad was asked about leading the prayers whilst reading from the Mus-haf in Ramadaan. He said: If that is necessary (it may be done)... and it was narrated from Ibn Haamid that it is equally permissible in both naafil and obligatory prayers.

The evidence for it being permissible is the report narrated by Abu Bakr al-Athram and Ibn Abi Dawood with their isnaads from 'Aa'ishah, according to which she would be led in prayer by a slave of hers who read from the Mus-haf.

Al-Zuhri was asked about a man who read from the Mushaf in Ramadan. He said: The best ones among us used to read from the Mus-hafs...

Reading from the Mus-haf has been permitted because of the need to listen to the Qur’aan and recite it in night prayers (qiyaam).

The ruling on it being makrooh applies only to those who have memorized Qur’aan, because they will be needlessly distracted from proper focus in prayer (khushoo’) by that, and from looking at the place of prostration. And it is makrooh in obligatory prayers in general, because usually there is no need for it.

[al-Mughni (1/411-412)]

-the Hanbalis and Malikis allow it

Al-Nawawi (rh) said:

If a person reads Qur’aan from the Mus-haf, this does not invalidate his prayer, whether he has memorized the Qur’aan or not; in fact that is obligatory if he has not memorized al-Faatihah.

What we have mentioned, that reading from the Mus-haf does not invalidate the prayer, is our view and the view of Maalik, Abu Yoosuf, Muhammad and Ahmad.

[al-Majmoo’ (4/95)]

-even for fard salah you are allowed to do so
-it does not invalidate your salah

27. TO AVOID GOING INTO RUKU'S AND SAJDA BEFORE THE IMAM

from al-Sharh al-Mumti', 4/275

The person who is praying behind an imam should not move to the next posture of the prayer until the imam has reached it, so he should not start to go down for prostration, until the imam has placed his forehead on the ground.

Al-Bara' ibn 'Aazib said: When the Prophet (*Sallallahu alayhi wa sallam*) said, 'Sami'a Allaahu liman hamidah', none of us would then bend our backs [to start prostrating] until the Prophet (*Sallallahu alayhi wa sallam*) went down into prostration, then we would go down into prostration after him.

[Narrated by al-Bukhaari, 690; Muslim, 474]

-so it is haraam to pre-empt the imam

What is prescribed for the one who is praying behind the imam is to follow his imam, not to do anything before him or at the same time as him, or to delay doing it. Rather he should do things straight after his imam does them.

This is indicated by the report narrated by al-Bukhaari (378) and Muslim (417),

from the hadeeth of Anas ibn Maalik and Abu Hurayrah (may Allaah be pleased with them), according to which the Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: "The imam is only appointed to be followed, so when he says takbeer, then say takbeer; when he bows, then bow (and do not bow until he bows); when he says Sami'a Allaahu liman hamidah, then say Allaahumma rabbana laka'l-hamd. If he prays standing, then pray standing."

[The phrase in brackets was added in the version narrated by Abu Dawood (603)]

The words of the Prophet (*Sallallahu alayhi wa sallam*): "when he bows, then bow and do not bow until he bows", and the same with regard to prostration, indicate that the person who is praying behind the imam should not start to move to the next part of the prayer until after the imam has done it. So he should not bow until the imam bows, and he should not prostrate until the imam prostrates. This is stated clearly in the hadeeth of al-Bara' ibn 'Aazib (may Allaah be pleased with him) who said: When the Messenger of Allaah (*Sallallahu alayhi wa sallam*) said "Sami'a Allaahu liman hamidah," no one of us would bend his back until the Messenger of Allaah (S) had gone down in prostration, then we would go down in prostration after him.

[Narrated by al-Bukhaari (811) and Muslim (474)]

Al-Nawawi said in Sharh Muslim: This hadeeth shows that this is one of the etiquettes of prayer and it is Sunnah for the one who is praying behind the imam not to start going down (for prostration) until the imam has placed his forehead on the ground. End quote.

-the prophet cursed them
-you are not even allowed to make sajda at the same time as the imam

Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy on him) said in al-Sharh al-Mumti':

When a person prays behind an imam, four scenarios may apply:

1 – Anticipation (doing a movement before the imam)
2 – Delay
3 – Doing an action simultaneously with the imam
4 – Following

This refers to the person doing one of the essential parts of prayer before the imam, such as prostrating or rising before the imam, or bowing or rising from bowing before him. This is haraam, and the evidence for that is the words of the Prophet (*Sallallahu alayhi wa sallam*): "Do not bow until he bows, do not prostrate until he prostrates." The basic principle is that the words "do not" indicate that the action is haraam, and if someone were to say that it is a major sin, that would not be farfetched, because the Prophet (*Sallallahu alayhi wa sallam*) said: "Does the one who raises his head before the imam not fear that Allaah may turn his head into the head of a donkey, or make his form like that of a donkey?" This is a warning, and a warning is one of the signs that a sin is a major sin.

Ruling on the prayer of one who anticipates the imam:

If a person anticipates the imam knowingly, aware of the ruling and of what he is doing, and then his prayer is invalid. But if he is ignorant or forgot, then his prayer is valid, unless that excuse ceased to exist before the imam did that action, in which case he has to go back and repeat what he did before the imam, after the imam. If he does not do that, knowing the ruling and aware of what he is doing, then his prayer is invalid, otherwise it is not.

Therefore to maintain khushoo in salah you are not allowed to pre-empt the imam in salah

28. TO AVOID SPITTING IN FRONT OF YOU IN SALAH

This is incompatible with khushoo' and good manners before Allaah. The Prophet (*Sallallahu alayhi wa sallam*) said: "When any one of you is praying, let him not spit in front of himself, for Allaah is before him when he prays."

(Reported by al-Bukhaari in his Saheeh, no. 397)

He also said: "When any one of you stands up to pray, he should not spit in front of himself, because he is talking to Allaah – may He be blessed and exalted – as long as he is in his prayer place; and he should not [spit] to his right, because there is an angel on his right. He should spit to his left, or beneath his feet, and bury it."

(Reported by al-Bukhaari, al-Fath, no. 416, 1/512).

29. AVOID YAWMING OR SUPPRESS IT IF YOU SHOULD
-this is because the shaytan laughts at you if you do

وعن أبي هريرة - رضي الله عنه - أن النبي - صلى الله عليه وسلم - قال: «التثاؤب من الشيطان، فإذا تثاءب أحدكم فليكظم ما استطاع». رواه مسلم. والترمذي، وزاد: «في الصلاة».

262. Narrated Abu Hurairah (RAA): The Prophet (*Sallallahu alayhi wa sallam*) said, "Yawning is caused by the devil, so if any of you yawns (during prayer) he

should stop it as much as he can."

[Related by Muslim and At-Tirmidhi who added in his narration, "During prayer]

The Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: “If any one of you feels the urge to yawn during prayer, let him suppress it as much as he can, lest the Shaytaan enter…”

(Reported by Muslim, 4/2293). If the Shaytaan enters, he will be more able to disturb the worshipper’s khushoo’, in addition to laughing at him when he yawns.

-sneezing is from the angels
-and you say Alhamdulillah when you do

30. AVOID PRAYING WITH YOUR HANDS ON YOUR HIPS
-this is the pose of the people of the hellfire

عن أبي هريرة - رضي الله عنه - قال: نهى رسول الله - صلى الله عليه وسلم - أن يصلي الرجل مختصرامتفق عليه، واللفظ لمسلم. ومعناه: أن يجعل يده على خاصرته

251. Narrated Abu Huraira (RAA): The Messenger of Allah (*Sallallahu alayhi wa sallam*) prohibited that one puts his hands on his waist during prayer."

[Agreed upon and the wording is from Muslim]

وفي البخاري: عن عائشة - رضي الله عنها: أن ذلك فعل اليهود

252. Al-Bukhari added in his narration on the authority of 'A'ishah (RAA): "This is what the Jews do in their prayer,"

Abu Hurayrah said: “The Messenger of Allaah (*Sallallahu alayhi wa sallam*) forbade putting the hands on the hips during prayer.”

(Reported by Abu Dawood, no. 947; Saheeh al-Bukhaari, Kitaab al-‘Aml fi’l-Salaah, Baab al-Hadhr fi’l-Salaah).

Ziyaad ibn Subayh al-Hanafi said: “I prayed beside Ibn ‘Umar and I put my hand on my hip, but he struck my hand. When he had finished praying, he said, “This is crossing in prayer. The Messenger of Allaah (*Sallallahu alayhi wa sallam*) used to forbid this.”

(Reported by Imaam Ahmad, 2/106 and others. Classed as saheeh by al-Haafiz al-‘Iraaqi in Takhreej al-Ihyaa’. See al-Irwaa’, 2/94).

It was reported that the Prophet (*Sallallahu alayhi wa sallam*) said that this posture is how the people of Hell rest; we seek refuge with Allaah from that.

(Reported by al-Bayhaqi from Abu Hurayrah. Al-‘Iraaqi said, its isnaad appears to be saheeh).

WHERE DO WE PUT OUR HANDS IN SALAT

Wa'il b. Hajr said "I prayed with Prophet Muhammad (*Sallallahu alayhi wa sallam*) and he put his right hand over his left hand over his chest."

[Sahih Ibn Khuzaimah (Vol. 1, pg. 243) No. 479, Abu Dawud (Vol. 1, pg. 260) No. 759]

-the right hand over the left hand on the chest
-no different for the man or the woman
-the hadith that to put the hand under the navel is a daeef hadith
-even in the muwaata of Imam Malik, it says on the chest
-malikis pray with their hands to their sides
-Imam malik's hands were dragged out by the caliph
-because he would not pass dodgy fatwahs
-you have to pray as the prophet prayed

31) AVOID DRAGGING TROUSERS ON THE GROUND WHEN YOU PRAY

It was reported that the Messenger of Allaah (*Sallallahu alayhi wa sallam*) forbade letting one's clothes hang down during prayer or for a man to cover his mouth.

(Reported by Abu Dawood, no. 643; Saheeh al-Jaami', no. 6883. He said, this is a hasan hadeeth). In 'Awn al-Ma'bood (2/347) al-Khattaabi said: "Al-sadl: letting one's clothes hang down all the way to the ground." It was reported in Marqaat al-Mafaateeh (2/236): "Al-sadl is completely forbidden because it has to do with showing off, and in prayer it is even worse."

32) AVOID ANIMAL BEHAVIOUR IN SALAT
-don't go down like the camels

On the authority of Abu Huraira (RA) who said the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, 'When any one of you prostrates, let him not go down as the camel does; let him put his hands down before his knees.'"

[Musnad Ahmad (2/381) No. 8942, Sunan Abu Dawud (1/222) No. 840, Sunan al-Nasa'i (2/207) No. 1091, Sunan Tirmidhi (2/57) No. 269]

Ibn Taymiyyah said: "Praying in both ways is permissible, according to the consensus of the scholars. If a person wants to go down knees first or hands first, his prayer is valid in either case, according to the consensus of the scholars, but they disputed as to which is preferable."

[Majmua al-Fatawa (22/449)]

-going down on hands first or knees first is not an issue

The scholars have differed as to how one should go down in sujood, whether one should go hands first or knees first. According to the Hanafis, Shaafa'is and one opinion narrated from Ahmad, the person who is praying should go down on his knees first, then on his hands.

Al-Tirmidhi thought that this was the opinion of the majority of scholars, and said in his Sunan (2/57):

"This is how it is done according to the majority of scholars: they think that a man should go down on his knees before he puts his hands down, and when he gets up he should raise his hands before his knees.

Those who express this opinion take as evidence the hadeeth of Waa'il ibn Hajar, who said: "I saw the Messenger of Allaah (*Sallallahu alayhi wa sallam*), when he did sujood, putting his knees down before his hands, and when he got up he raised his hands before his knees."

(Reported by Abu Dawood, al-Tirmidhi, al-Nisaa'i, Ibn Maajah and al-Daaraqutni (1/345). He said: The only one who narrated it was Yazeed ibn Haaroon from Shurayk. Nobody reported from 'Aasim ibn Kulayb except Shurayk, and Shurayk is not qawiy (strong).

[Al-Bayhaqi said in al-Sunan (2/101): its isnaad is da'eef (weak). Al-Albaani classed it as da'eef in al-Mishkaat (898) and al-Irwa' (2/75)]

Other scholars classed it as saheeh, such as Ibn al-Qayyim (may Allaah have mercy on him) in Zaad al-Ma'aad). Among those who thought that one should go down into sujood knees first were Shaykh al-Islam Ibn Taymiyah and his student Ibn al-Qayyim; contemporary scholars who favour this view include Shaykh 'Abd al-'Azeez ibn Baaz and Shaykh Muhammad ibn Saalih al-'Uthaymeen.

Maalik, al-Awzaa'i and the scholars of hadeeth thought that one should go into sujood hands first,

based on the hadeeth of Abu Hurayrah (may Allaah be pleased with him), who said: "The Messenger of Allaah (*Sallallahu alayhi wa sallam*) said,

'When any one of you prostrates, let him not go down as the camel does; let him put his hands down before his knees.'"

(Reported by Ahmad (2/381), Abu Dawood, al-Tirmidhi, and al-Nisaa'i. Al-Nawawi said in al-Majmoo' (3/421): it was reported by Abu Dawood and al-Nisaa'i with a jayyid isnaad. It was classed as saheeh by Shaykh al-Albaani in al-Irwa' (2/78), who said,

This is a saheeh isnaad, all of whose men are thiqaat, the men of Muslim, apart from Muhammad ibn 'Abd-Allaah ibn al-Hasan, also known as al-Nafs al-Zakiyyah al-'Alawi, who is thiqah)

-the prayer is valid, whether you go with your knees or hands first
-even Ibn Taymiyyah didn't make it an issue
-the argument of this will never end

33) AVOID PRAYING WHERE THERE IS NOISE

-it takes away the khushu in salat

The Prophet (*Sallallahu alayhi wa sallam*) forbade this; he said: "Do not pray behind one who is sleeping or one who is talking."

(Reported by Abu Dawood, no. 694; Saheeh al-Jaami', no. 375. He said, a hasan hadeeth).

- because one who is talking will distract the worshipper with his talk, and one who is sleeping may expose something that will distract the worshipper.

Al-Khattaabi (may Allaah have mercy on him) said:

“As for praying behind people who are talking, al-Shaafa'i and Ahmad ibn Hanbal considered this to be makrooh, because their talk distracts the worshipper from his prayer.”

(‘Awn al-Ma’bood, 2/388).

Anas (may Allaah be pleased with him) said: “‘Aa’ishah had a decorated, colourful curtain which she used to cover the side of her house. The Prophet (*Sallallahu alayhi wa sallam*) said to her, ‘Take it away from me, because its decorations keep distracting me when I pray.’”

(Reported by al-Bukhaari, Fath al-Baari, 10/391).

Al-Qaasim reported that ‘Aa’ishah (may Allaah be pleased with her) had a cloth with decorations on it, which she used to cover a small sunken alcove (used for sleeping or storage). The Prophet (*Sallallahu alayhi wa sallam*) used to pray facing it, and he said, ‘Take it away from me, because its decorations keep distracting me when I pray.’ So she took it away and made pillows out of it.”

(Reported by Muslim in his Saheeh, 3/1668)

Another indication of this is the fact that when the Prophet (*Sallallahu alayhi wa sallam*) entered the Ka’bah to pray in it, he saw two ram’s horns. When he had prayed, he told ‘Uthmaan al-Hajabi, “I forgot to tell you to cover the horns, because there should not be anything in the House to distract the worshipper.”

(Reported by Abu Dawood, 2030; Saheeh al-Jaami’, 2504).

This also includes avoiding praying in places where people pass through, or where there is a lot of noise and voices of people talking, or where they are engaging in conversations, arguments etc., or where there are visual distractions.

One should also avoid praying in places that are very hot or very cold, if possible. The Prophet (*Sallallahu alayhi wa sallam*) told us to delay praying Zuhr in summer until the hottest part of the day was over.

Ibn al-Qayyim (may Allaah have mercy on him) said: “Praying when it is intensely hot prevents a person from having the proper khushoo’ and presence of mind, and he does his worship reluctantly, so the Prophet wisely told them to delay praying until the heat had lessened somewhat, so that they could pray with presence of mind and thus achieve the purpose of prayer, i.e., having khushoo’ and turning to Allaah.”

(Al-Waabil al-Sayib, Daar al-Bayaan edn. p.22)

34) CAN A WOMAN LEAD MEN IN SALAT

-in Hanbali fiqh a woman can lead if the men are jahil

Ibn Taymiyyah (rh) said:

"A learned woman leading unlettered men in the night prayers of Ramadan is permissible in the well known statement of Ahmed (ibn Hanbal), and as for all

other supererogatory prayers, and then there are two narrations."

[Naqd Maratib al-ijma' (pg. 290)]

Ibn Rushd said:

They disagreed about imama of a woman. The majority maintained that she cannot lead men, but they disagreed about her leading women (in prayer). Al-Shafi'i permitted this while Malik prohibited it. Abu Thawr and al-Tabari deviated (from the majority opinion) and permitted her imama in absolute terms.

The majority agreed to prohibit her from leading men, because had this been permitted such permission would have been transmitted from the first generation (of Islam).

Further, a known practice in prayer is that women should stand behind men; therefore it is obvious that their being at the front is not permitted. The Prophet (*Sallallahu alayhi wa sallam*) said: "Keep them behind insofar as Allah has kept them behind." It is for this reason that some jurists permitted them to lead women, as they have equal precedence for purposes of prayer. This has also been narrated from some members of the first generation.

Those who permitted her imama argued on the basis of the tradition of Umm Waraqa recorded by Abu Dawud "that the Messenger of Allah (*Sallallahu alayhi wa sallam*) used to visit her at her house and appointed a mu'adhdhin for her to recite the adhan for her. He ordered her to lead the members of her household in prayer."

There are many issues under this topic of imama, including their disagreement about the qualifications stipulated for the imam. We have left out their discussion as they are not expressly mentioned in the law.

The Qadi (Ibn Rushd) said: "What we have aimed for in this book is the discussion of issues that have been transmitted and of those that are closely related to the transmitted issues."

[Bidayat al-Mujtahid (vol. 1, pg. 161)]

-At Tabari put no restrictions on women leading men in salat
-in night prayers in ramadan
-hanbali allows women to lead taraweeh salat
-if a man doesn't know surah Fatihah, his wife is allowed to lead the prayer
-at the end of the day if a woman leads salat the salat is valid

35) SHOULD A PERSON REPEAT HIS SALAT IF WHILE HE WAS PRAYING HE HAD A LOT OF WHISPERS FROM THE SHAIYTAN

-When you pray you are supposed to be concentrating
-if you fidget a lot you have to repeat the salat
-if you have a lot of whispers you do not have to repeat according to the scholars
-you may have diminished blessings
-you should do lots of nafl to make up for this

Ibn al-Qayyim, may Allaah have mercy on him, said:

"It was said: what do you say concerning the prayer of one who has no khushoo',

does he have to repeat it or not?

With regard to whether it will count for the purposes of reward, it will not be counted, except for [the parts] where one is focused and has the correct attitude of khushoo' towards one's Lord.

Ibn 'Abbaas said: 'You will gain nothing from your prayer except the parts where you were focused.'

In the Musnad it is reported that the Prophet (*Sallallahu alayhi wa sallam*) said: "A person may offer a prayer, and nothing will be recorded of it for him except half of it, or a third, or a quarter … or a tenth."

Allaah has made the success of the worshipper in prayer dependent on his khushoo', and has indicated that the one who has no khushoo' will not be among the successful, but if it is counted for him for the purpose of reward, he will be one of the successful. With regard to the matter of whether it counts in terms of worldly rulings and exempts him from having to repeat it, if he focused with proper khushoo' for most of the prayer, it is OK, according to scholarly consensus.

The sunnah prayers and adhkaar recited after prayer make up for anything that is lacking.

But in the case where there was no khushoo' or proper focus for most of the prayer, there is a difference of opinion among the fuqahaa'.

Ibn Haamid, one of the companions of Ahmad, thought it obligatory to repeat the prayer. The fuqahaa' also differed with regard to khushoo' in prayer, and there are two scholarly opinions on this point. They are to be found in the Hanbali madhhab and others.

These opinions differ as to whether it is obligatory to repeat prayers in which one encountered a great deal of waswaas. Ibn Haamid among the companions of Ahmad said that it was obligatory, but the majority of fuqahaa' do not share this view.

They take as evidence the fact that the Prophet (*Sallallahu alayhi wa sallam*) commanded the one who gets mixed up in his prayer to do sajdatay al-sahw (two prostrations of forgetfulness); he did not say that the prayer has to be repeated, even though he said,

"The Shaytaan comes to any one of you when he is praying and says, 'Remember such and such, remember such and such,' about something that he had forgotten, until he misguides him to the extent that he does not know how much he has prayed."

There is no dispute regarding the fact that there is no reward for the prayer except for the portion in which a person had proper presence of mind, as the Prophet (*Sallallahu alayhi wa sallam*) said: "A person may offer a prayer, and nothing will be recorded of it for him except half of it, or a third, or a quarter … or a tenth."

Ibn 'Abbaas said: "You will gain nothing from your prayer except what you focus on." So [the prayer] is not correct if you are looking at it from the point of view that it has to be perfect, but it may be regarded as valid in the sense that we are

not commanded to repeat it.

(Madaarij al-Saalikeen, 1/112).

-the parts of the salat where you had no khushu you will not get barakat for that
-when you had khushu you will get the barakat
-the part of the salat where you were focused
-the success of the salat depends on the khushu in salat
-if you focus with proper khushu for most of the salat, it is ok
-we pray sunnah to make up for the lacking that we had in the fard
-there is a difference of opinion on whether you have to repeat the prayer
-where you received a lot of whispering
-some said it is fard to repeat the salat
-but the prophet said if you get mixed up in the salat
-make two sajda of forgetfulness
-the correct opinion is that you do not have to repeat the salat
-you will have less blessings

QUESTION 1:

if someone tries to pull you back in salah, what do we do?

AMSWER_1:

-you can refuse to go back
-the majority will go back because they don't know it is wrong to pull someone back
-it breaks the khushu
-it leaves a gap in the line where the Satan can get in
-you take him to an inferior position
-the correct opinion is to pray by yourself
-if a woman is in the masjid alone she prays by herself
-if a woman can pray alone, a man can
-to pull people back is the wrong opinion

QUESTION 2:

what is the condition of the iman who leads jummah with no beard?

ANSWER_2:

-you cannot pray behind someone who does not grow their beard
-the prophet turned away from the Persians

-the first people to shave their beard were the people of Sodom and Gomorrah,
-they wanted to be feminine
-you cannot pray behind an open sinner

QUESTION 3:

Does tapping the shoulder of one of two people praying in Jamah, making you the third also count as pulling someone back? Also when do you recite Al Fatiha in congregation of Fajr, Maghreb or Isha?

ANSWER_3

-You are not allowed to tap the shoulder of anyone in salat
-you break the khushu
-the khushu is compulsory in the prayer
-when you pray a silent prayer behind the imam you have to recite surah fatihah for yourself
-if it is a loud prayer like ishaa, you have to listen to the imam in silence

So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imām (of a mosque) is leading the prayer (except Sûrat Al-Fātiha), and also when he is delivering the Friday-prayer Khutbah].

[Tafsir At-Tabari, Vol.9, Pages 162-4] (Al-A'raf 7:204)

QUESTION 4:

if The Prophet forbade something does that mean its Haram, and if so does that mean if you pray with your trouser hanging down to the Ground is that a sin and is your Salah accepted?

ANSWER_4:

-Your trousers should not be dragging on the ground
-the salat is not bautil but will be lacking in Baraka
-not everything that is forbidden is haraam
-it can be makrooh

Umm Atiyyah (RA) reported: “We (womenfolk) were prohibited from accompanying a funeral procession, but we were not compelled (not to do so).”

[al-Bukhari (1278) and Muslim (938)]

-forbidden can be fard or mustahab
-you need the scholars of usool to show you whether it is fard or mustahab

QUESTION 5:

if someone does not have a strong understanding of the Arabic language, is it allowed for him to do dua after prayer, as he cannot speak in Arabic in sajdah to make the duas he wants, or in this case can such people do the relevant dua in for example English?

ANSWER_5

-After the prayer you can make it in any language
-not in the prayer
-you can make it in non Arabic during the sunnah prayers. not the fard